



The Islamic Guideline on **MEDICINE**

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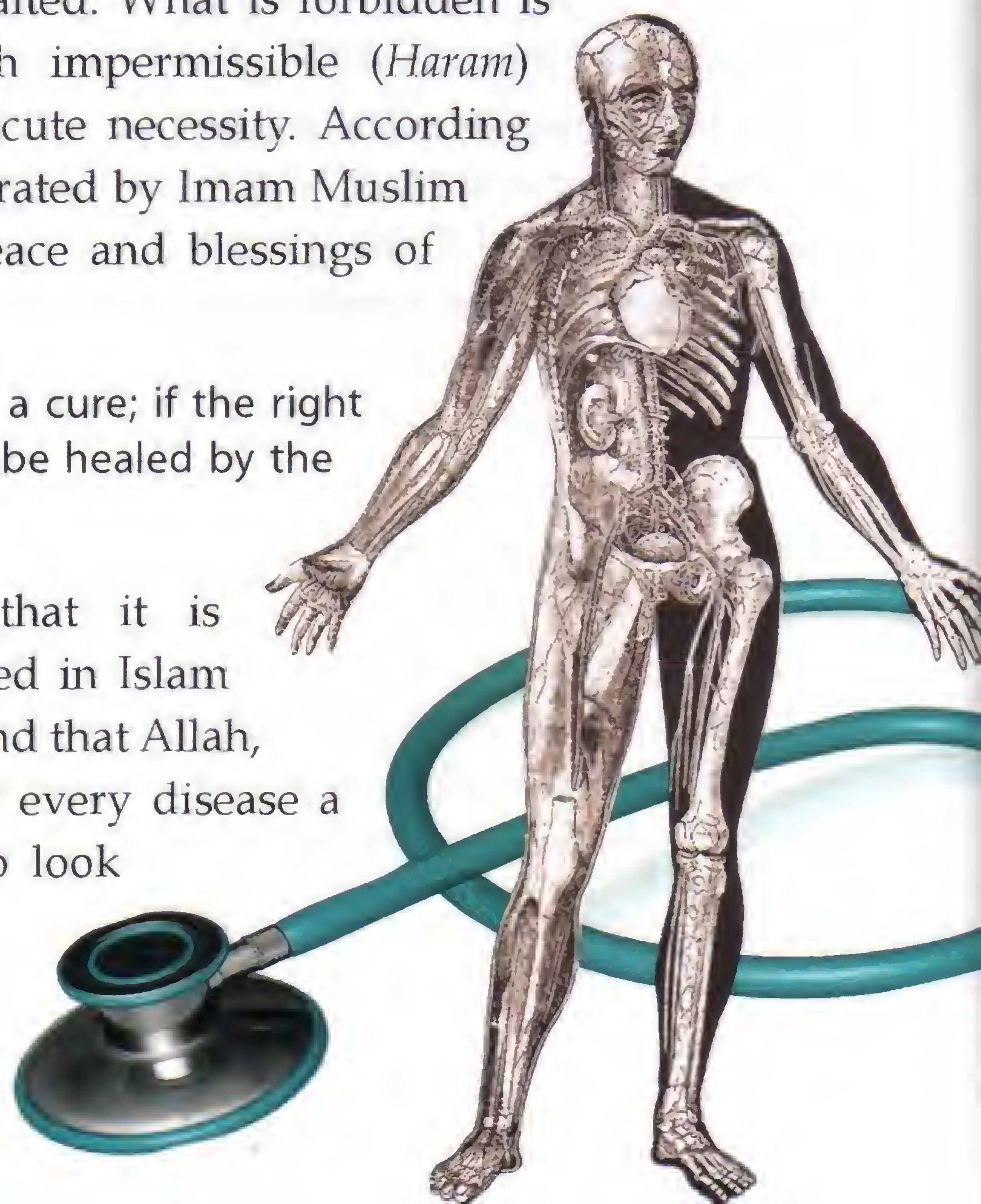


Scientific Miracles in Medicine

Islam promotes medical treatment and urges us not to neglect it, because medical treatment does not conflict with the idea of putting one's trust in Allah, the Exalted. What is forbidden is only treating sickness with impermissible (*Haram*) things, except in cases of acute necessity. According to the *Hadith* which was narrated by Imam Muslim and others, the Prophet, peace and blessings of Allah be upon him, said:

"For every disease there is a cure; if the right medicine is applied, it will be healed by the leave of Allah."

This *Hadith* indicates that it is prescribed and recommended in Islam to seek medical treatment, and that Allah, the Exalted, has created for every disease a cure. This encourages us to look





for suitable remedies with which to treat sickness. In this *Hadith* the Prophet, peace and blessings of Allah be upon him, also pointed to a basic principle in treating diseases, which is that the disease must first be diagnosed by specialist doctors, then the proper remedy for that sickness should be prescribed. Undoubtedly, healing depends on correct diagnosis and treatment, by the leave of Allah, Most High. All this depends on the will and decree of Allah. Medical treatment is not contrary to *Tawakkul* (putting one's trust in Allah, the Exalted), just as it is not contradicted by warding off hunger and thirst by eating and drinking, or avoiding that which may lead to sickness and death, and praying for good health and warding off harm.





Medicine in Islam

There are a number of opinions as to what Islamic medicine is. Is it medical knowledge that is completely subject to the will of Allah, or is it the art of treatment adopted and followed by Muslims when the Muslims were at the peak of their development? Or is it the most modern medicine, guided by Divine teachings and completely in accordance with them? Which of these brief definitions is the correct one? We need to lay down some guidelines for the purpose of common understanding. On the basis of Islamic teachings in the Qur'an and *Sunnah*, the following six basic characteristics of Islamic medicine were suggested:

- Adhering to Islamic teachings and etiquette
- Adhering to logic in practicing medicine
- Holistic approach, paying equal attention to the body, mind and soul, for individuals as well as societies
- Universal approach, taking into account all resources and aiming



A new understanding of some Qur'anic Verses

We now know from early studies that listening to the Qur'an has a direct impact on lowering stress and an indirect - and possibly direct - impact on stimulating the immune system, which contributes particularly to the healing process. The Qur'anic effect was achieved by listening to the words of Qur'an even without understanding their meaning, but the effect is greater if the words are also understood.

The following studies proved that specific Qur'anic concepts have a great impact in helping the patient to get rid of apparent negative emotions, and in dealing with the negative influences on the immune system that is always present in the case of chronic illness. This healing effect of the Qur'an is clearly apparent in its stimulating effect on the immune system and is used routinely as part of the program with all of our patients, whether they are Muslim or not.

The same may be said of honey in which there is healing for mankind. Our studies and those of others have shown that honey has the effect of stimulating the immune system, in addition to other healing effects. The same may also be said of black seed, in which there is healing for every disease except death. In this phrase there are two mysterious

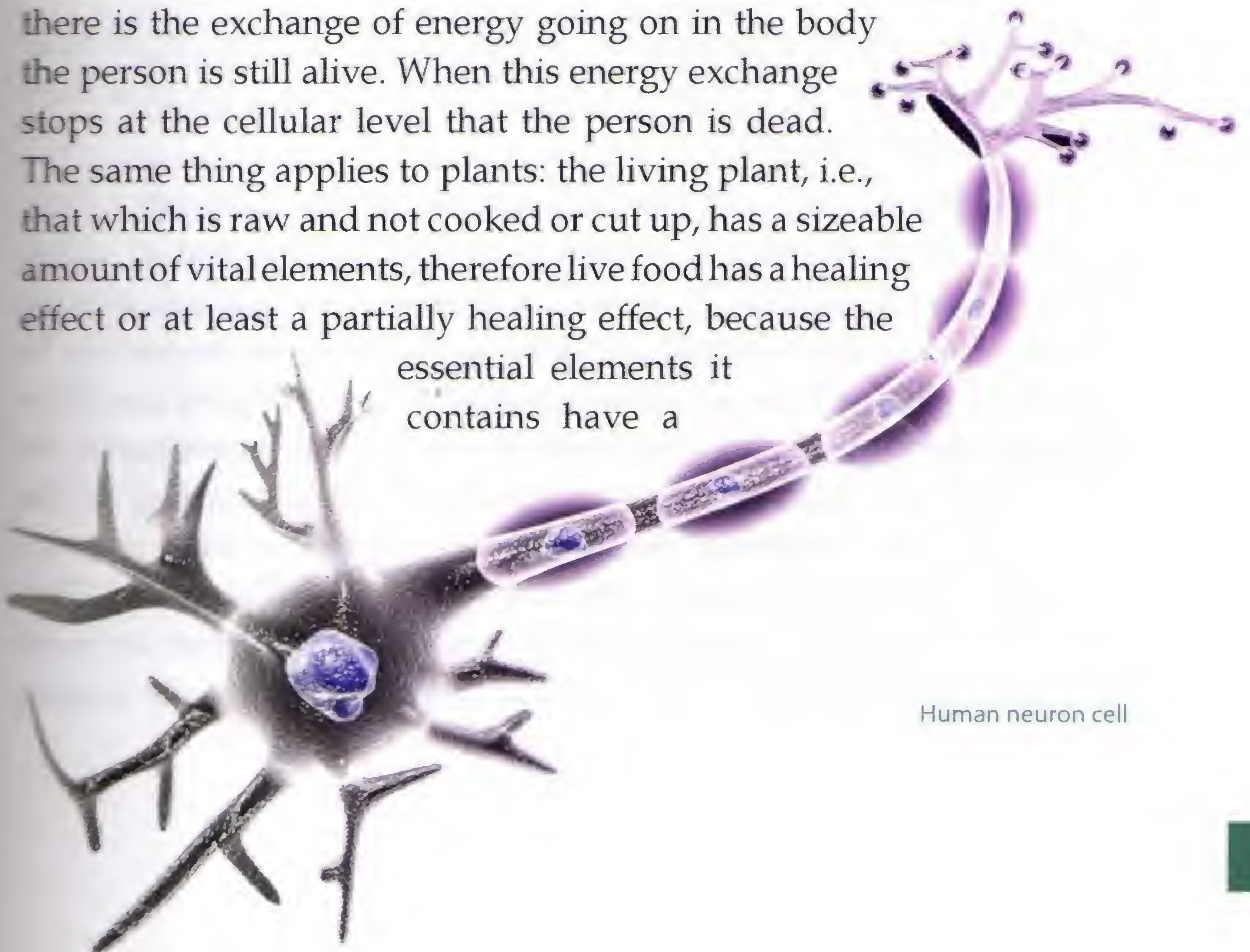
The far-reaching effects of negative and positive emotions

Purifying the heart of all feelings of resentment and hatred is not just a way to Paradise; it is also a route to better health and better immunity. Similarly, all negative feelings and their positive physiological counterparts may have an effect, positive or negative, on physical health and on an individual's general performance in this world and in the Hereafter.

Comprehensive understanding of the word contamination

Emotional and mental contamination have a toxic effect on the heart and mind which causes harm commensurate with the degree of chemical and physical contamination in the body. Both of them may have a sufficient effect on the soundness of a person's health and vitality.

We do not know the nature of the soul and how it influences life, but we do know that one aspect of life is the presence of the soul in the body. One aspect of this phenomenon is electricity. So long as there is the exchange of energy going on in the body the person is still alive. When this energy exchange stops at the cellular level that the person is dead. The same thing applies to plants: the living plant, i.e., that which is raw and not cooked or cut up, has a sizeable amount of vital elements, therefore live food has a healing effect or at least a partially healing effect, because the essential elements it contains have a



Human neuron cell



Cupping Glass

the Messenger of Allah, peace and blessings of Allah be upon him, sent a doctor to Ubayy Ibn Ka'b, may Allah be pleased with him, and he cut a vein and cauterized it. (Narrated by Muslim)

The Prophet's actions are mentioned in many narrations. For example, Al-Bukhari narrated from Ibn 'Abbas, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, was treated with cupping on the head for a migraine when he was in *Ihram*.

Imam Muslim narrated from Jabir, may Allah be pleased with him, that Sa'd, may Allah be pleased with him, was struck by an arrow in his medial arm vein, and the Prophet, peace and blessings of Allah be upon him, cauterized it with his own hand, using an arrowhead. It swelled up and he cauterized it again.

These narrations indicate that medical treatment is *Sunnah* and the scholars are unanimously agreed that it is permissible. In fact the general meaning of the command to seek medical treatment indicates that it is more than permissible; at the very least it is *Mustahabb* (recommended).

The Shafi'is are of the view that it is better to seek medical treatment than not to do so. This was also the view of four senior Hanbali *Imams*



Medical Treatment Using Haram Things

It was narrated from Umm Ad-Darda', may Allah be pleased with her, that Abud-Darda', may Allah be pleased with him, said,

"The Messenger of Allah, peace and blessings of Allah be upon him, said:

"Allah has sent down the disease and the remedy, and He has made a remedy for every disease, so seek medical treatment but do not treat disease with *Haram* things." (Narrated by Abu Dawood and Al-Tabarani; the men of its *Isnad* are *Thiqat* (trustworthy))

Ibn Mas'ood, may Allah be pleased with him, said concerning intoxicants:

"Allah has not put your healing in that which He has forbidden to you." (Narrated by Al-Bukhari)

It was narrated from Wa'il Al-Hadrami that Tariq Ibn Suwayd Al-Ju'fi asked the Prophet, peace and blessings of Allah be upon him, about *Khamr* (alcohol). He told him not to make it or he disapproved of